

THE Episcopalian

JULY, 1968



to Keep One-Up Ecumenically

UNFAIR!

IT'S NOT FAIR! rises most naturally, and often, to human lips. Children say it to parents in voices shrill with indignation. Adults keep right on saying it till the day they die.

Take those men in Jesus' story (Matthew 20:1-16), hired early in the morning to work for an agreed sum all day in the vineyard. During the day other workers are hired and join them, some only an hour before quitting-time. And when everyone is paid off the late-comers get exactly the same pay as the ones who have worked all day in the hot sun.

It's not fair!

The story goes on and gets worse. The workmen protest, and the employer says, "Look—I'm paying you exactly what we agreed on. What business is it of yours if I pay the late-comers the same amount? It's my money, isn't it?"

Worst of all, Jesus is telling this story of deplorable labor relations as an illustration of what the kingdom of heaven is like.

By now we are really upset—and Jesus probably intends us to be. What he wants to teach in this story can come through to us only if we are thoroughly stirred up about it.

He knows how we feel about fairness, after all; it is he who sums up the whole concept in one sentence: "So whatever you wish that men would do to you, do so to them; for this is the law and the prophets." (Matthew 7:12, RSV)

Fairness is important—and necessary, because human beings can, and often do, react out of all proportion to the thing that is done to them. Children say things like, "Sally spoiled my crayoning; I'm going to smash her dolly." Grown men can (it was done in World War II) lay to waste a whole village because one man in it committed murder. If nothing were done to check this tendency the human race wouldn't last long.

The law God gave to Moses provided the necessary curb: "... life for life, eye for eye, tooth for tooth, foot for foot, burn for burn, wound for wound, stripe for stripe." (Exodus 21:23-25) We see this as systematic brutality. It is not.

It is the gruesome beginning of fairness. And judges, priests, and prophets of the Old Testament developed this beginning into a concept of justice that guides us in all our relations with one another.

So what about this vineyard story?

In our upset state we have missed one point. Indignantly, no one gets gypped. The earlybird workers agreed to work for a fair day's wage, and they get exactly what they agreed upon. The master points this out to them: "Friend, I am doing you no wrong; did you agree with me for a denarius? Take what belongs to you and go; I choose to give to this last as I gave to you. Or do you begrudge my generosity?"

Here is an added dimension. Jesus seems to be going back to that human tendency to over-react and trying to show it to us in a new light. For human beings can respond to good ways as well as bad ones. "Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap." (Luke 6:38 RSV)

Perhaps there is an unfairness that is as far as fairness as wild primitive vengeance is below it—the unfairness of generosity (what the Bible calls "grace")—giving freely and receiving gladly. Perhaps there is a quality to be found in life, something shining like a light between the two halves of any transaction, that is not in our sight as yet, but that Jesus can see, and that he is trying to help us find.

And when we find it we can respond in direct proportion to the generosity of the giver, with no sidelong glance or comparison to see if someone else may be getting the same thing more easily than we. Or—going farther—when we see that someone else is getting some kind of special treatment, we may be able to rejoice with the giver that he has it to give.

When we can do that, all the giver's riches will be his to enjoy as he enjoys them. He can say to us, as the father in Jesus' other parable of unfairness says, "Son, you are always with me, and all that is mine is yours." (Luke 15:31 RSV)

That is what the kingdom of heaven is like.

LETTERS

LETTERS APPLAUDED

would like to commend you for the issue of June, 1968. . . . I liked particularly Mrs. Moore's story ["Palms 14th Street"] of the Washington riot and the part that the Church played in fighting for the needs of the various persons who needed help. It was both enlightening and inspiring and made me feel proud to be a part of that same Church.

THE REV. MICHAEL R. BECKER
Philadelphia, Pa.

DISAPPOINTED NON-RACIST

Like Mr. Frazer (May, 1968, Letters), I am very disappointed in the strong pro-segregationist stand THE EPISCOPALIAN has taken. You seem to imply in this and other issues that "white racism" is the cause of all Negro problems and the one certain cure is mass integration. I do not support these views in my personal life and I will not support them in my religious life either. As a professional scientist, I resent being called a white racist, bigot, and other inflammatory terms you people seem to apply to everyone who disagrees with you.

As a lifelong member of the Episcopal Church, I am sorry it has taken such uncompromising and radical stands on this highly controversial racial issue. Segregation exists in all parts of the U.S. have as good or better opportunities for education, jobs, housing, and medical care as any other race. We all cannot be born as Kennedys or Rockefellers, but must make the most of the opportunities we have. I think the attitude supported by your publication is degrading and a disservice to our whole society, because it gives the Negro a false scapegoat for his troubles and destroys his motivation to take constructive efforts to help himself. I personally feel the attitude of your publication and those like yours is socially responsible for major urban race riots we have witnessed in the last several years. Your publication could be much better accepted if you adopted a less destructive and more balanced approach toward the race problem.

I certainly do not condone any murder, but Bishop Hines and others picture Martin Luther King as a martyr. It seems quite clear to me that he went to Memphis with the intent of obtaining publicity and, in doing so, created a tense racial situation which led to burning, looting, and killing. It seems highly questionable to me that a racial agitator

like King should be a hero of the Presiding Bishop of the Episcopal Church.

I have no other choice but to conclude that your publication offers no solutions to our social problems, but is highly biased against the white race, destructive of the Negro's motivation, and damaging to racial peace. In short, it is only fit for the trash can. I would appreciate your just removing my name from your mailing list.

LEON D. BONNER
Aurora, N.C.

UNMENTIONED INDECENCY

Your superficial, light-hearted review of the movie, *The Graduate*, (page 45 of the May issue) shocked me and my husband more than the picture itself.

How could you feel that you were giving an honest review, with never even a mention of the indecent and lewd scenes with which it abounded? From your review one would think it was a delightful family fare. . . .

You would think that by now my sensitivities would be completely dulled by the bombardment . . . on TV and in the movies, but I still feel that decency is preferable to indecency.

But if our Church publications don't even mention this, how can the young

and confused be guided in forming their standards? . . .

MRS. SAMUEL I. BOWDITCH
Tucson, Ariz.

WORSHIP FORUM

We have used it [the New Liturgy] at mid-week services since January and at major services since March. Most of our parishioners are pleased with it. Some do not like to share the "Peace" with their neighbors, but surely some ritual expression of the Second Great Commandment is in order.

The proposed Liturgy is not perfect. No one claims it is. I look with interest at the constructive suggestions for change which appear in "Letters" columns.

I would certainly be distressed to belong to a church whose worship had to be "antique" in the worst sense of the word.

THE REV. RICHARD GUY BELLIS
Garden Grove, Calif.

It is much better speaking and writing to use a shorter and simpler word whenever one may. Also it is better to be precise in formal composition.

In the Creed on page 8 of the New Liturgy we read, ". . . and the third day rose again in accordance with the Scriptures. . . ." *Accordance* means an agree-

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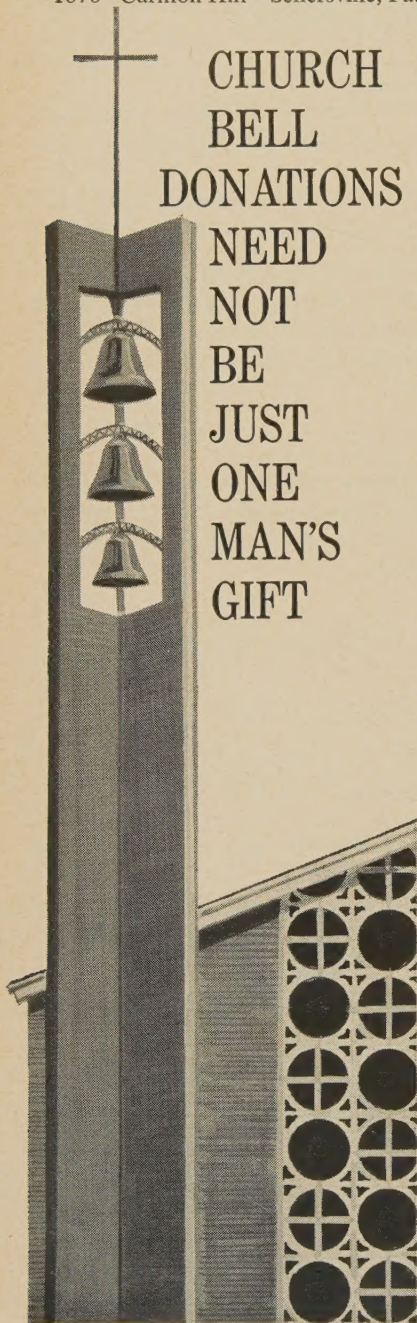
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LETTERS *continued*

ment with a person, conformity with a thing. In complete meaning, it is a result of the meeting of the minds or in harmony with, or in concord with, or in conformity with a point. This makes the phrase literally: "in in harmony with with the Scriptures" or "in in concord with with the Scriptures" or "in in conformity with with the Scriptures." It would be more accurate to use "accord" (without the *ance*) . . .

Then on page 11 in The Prayer of Intercession we have, ". . . they may serve thee with a glad mind and ready will all the days of their life." Surely it is a collective meaning in the phrasing. But with "they" and "their" it would read and sound better if "a" would be omitted and the plural "minds," "wills," and "lives" used. . . .

ALEX COON
Reno, Nev.

. . . it is interesting to note what others say about our liturgical tradition. . . . In the Lord's Day Service of the United Church of Christ the third of five "Principal Aims" reads in part:

" . . . because we believe that Protestantism, in its Anglican and Reformed traditions, has overstressed the introspective and penitential note in piety to the loss of the gladness of the people of God in worship, we have given the element of adoration precedence over the element of confession and thus set forth *Christ's victories as being far more significant than our failures.*"

In reference to the letter from Father William Marvin concerning the Invocation, we note that the earliest certain evidence for it in the Eucharist is in the *Catechetical Lectures of St. Cyril of Jerusalem* (c. 347). Perhaps Hans Küng's question is appropriate here: "Who celebrated a valid Eucharist at Corinth?"

There is no passage in the Canon of the Roman Mass which is a clear Epiclesis, and Cranmer introduced such a prayer in 1549. But it was removed in [the Prayer Book revision of] 1552 and not reintroduced in 1662. I wonder who celebrated a valid Eucharist at Canterbury?

THE REV. MICHAEL FILL, JR.
Reading, Pa.

in the next issue

- Conscience and Vietnam
- Milwaukee Only Needs One Riot
- Report from Uppsala

FOR YOUR INFORMATION

We have covered nearly all sides of the ecumenical movement—or so we thought, until **Richard Frisbie** came up with a brand-new wrinkle. "HOW TO KEEP ONE-UP ECUMENICALLY" page 17, is a *tour de force* of wit and wryness, and a strong sign that Christian cooperation and exchange are coming on strong.

"DON'T JUST AGONIZE, ACT," page 15, is an Interchurch Feature by a top notch journalist-lay leader, Mrs. **Jane Harbison**. An associate editor of *Presbyterian Life*, she is also ruling elder of the Witherspoon Presbyterian Church, Princeton, New Jersey, and one of the few women members of the Consultation on Church Union (COCU). Mrs. Harbison is a Phi Beta Kappa, *summa cum laude* alumna of Smith College, has studied at the Sorbonne and Princeton Theological Seminary. She is the widow of a Princeton professor and mother of three grown children.

"LOOKING BEYOND LAMBETH," page 15, previews the July 25-August 2 Lambeth Conference in London. British author **Christopher Martin** interviews with the Rt. Rev. Ralph Dean, Anglican Executive Officer. This gives new dimension to the possible outcome of this once-in-a-decade gathering of bishops from all over the world.

How does one unfold an altar cloth "decently and in order?" While we usually take such details for granted, many a newcomer to the altar guild suffers some anxious moments when her turn for such "holy housekeeping" comes. "HOW TO VEST THE ALTAR" page 11, is the first of a three-part picture-and-text series by Associate Editor **Jeannie Willis**. Mrs. W. W. Harris, president of the National Association of Diocesan Altar Guilds, collaborated on the series.

continuing

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JULY, 1968

THE Episcopalian

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With salt water still running in his veins, a young priest, William Sassman, helps build a dock-side haven for seamen in San Juan.

Port, Priest, and Pirate Ship

BY CONNIE UNDERHILL

HARD ASTERN," shouts the young captain. "Okay, stop engines."

Then the Rev. William A. Sassman, Episcopal priest and port chaplain of Casa Mar Mission, swings easily off the boat and takes off fast up the hill to Tetuan Street where he stops at Number 205.

The Casa Mar Mission there is San Juan's first for seamen and perhaps the first interdenominational effort of this kind in a Latin American country. It was started by a Roman Catholic priest, the Rev. Edwin Collins.

Father Collins, San Juan's original waterfront priest, interested the maritime unions and his ecclesiastical superiors in his idea of starting a mission for mariners.

To provide a building for the mission, the Most Rev. Luis Aponte Martinez, Roman Catholic Archbishop of San Juan, relocated a handful of nuns from *Convento Santa Ana*. Also solidly behind the plan have been such laymen as David Tolan, head of Sea-Land and chairman of the mission's board; John Tsarnas, president of Gem, who is furnishing twenty of the mission's rooms; and architect Javier Blanco who redesigned the former convent.

"With the proper interest we can move mountains," says Father Sassman, as he names a long list of people and firms that have helped.

Now that Casa Mar's doors are open, Fathers Collins and Sassman have been joined by a part-time Lutheran minister, and a rabbi may join them later on.

The chaplains' first thought is for the seamen's souls, but following closely will be the "things of this world." They plan to furnish lodging for forty men, along with inexpensive meals, a money-exchange, a gym, a small store, a library, and maybe in the future, a steambath.

At 31, Bill Sassman is what is known in church parlance as a "late vocation." He is best known to local residents as the former captain of the old ferry, the *Island Queen*. Now he is recognized as captain of the *Pirate Ship*, a sightseeing boat. He takes the former ferry out two mornings a week and is actually moonlighting from his dual duties as parish priest in Bayamon and Casa Mar chaplain. The money he earns goes to the mission.

The excess of energy that enables William Sassman to work this hard has been with him all his life. In grammar school he was a rowboat boy in Atlantic City; he helped work his way through Lehigh University by running a fishing boat.

He joined the Navy after a summer as captain of a sports fishing yacht. But despite what he calls "salt water in my veins," he was determined to become a stockbroker and "make lots of money."

God, as everyone knows, works in mysterious ways, and it wasn't until Bill Sassman got out of the Navy and worked for awhile at sea-faring jobs in Puerto Rico that any thought of having a vocation for the priesthood entered his head. He found himself

talking more and more with the rectors of the local Episcopal mission, the Rev. Sanford Cutler.

The *Island Queen* was retired from Puerto Rico in 1964, and that year Bill Sassman entered *El Seminario Episcopal del Caribe* in Carolina, Puerto Rico, as a postulant. During his seminary days, however, the sea still faintly called. He discussed with Bishops A. Ervine Swift and Francisco Reus-Froylan an idea for a seamen's center. They were encouraging.

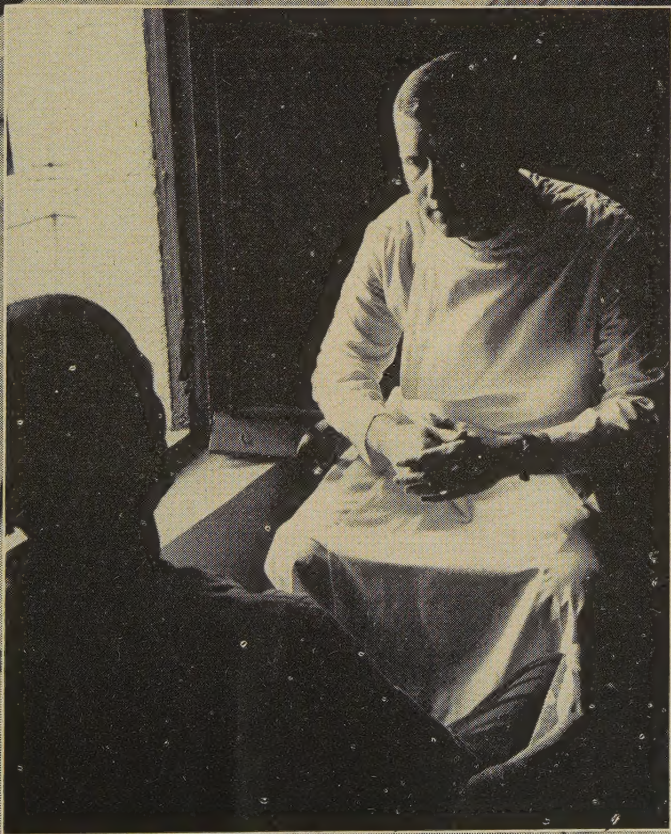
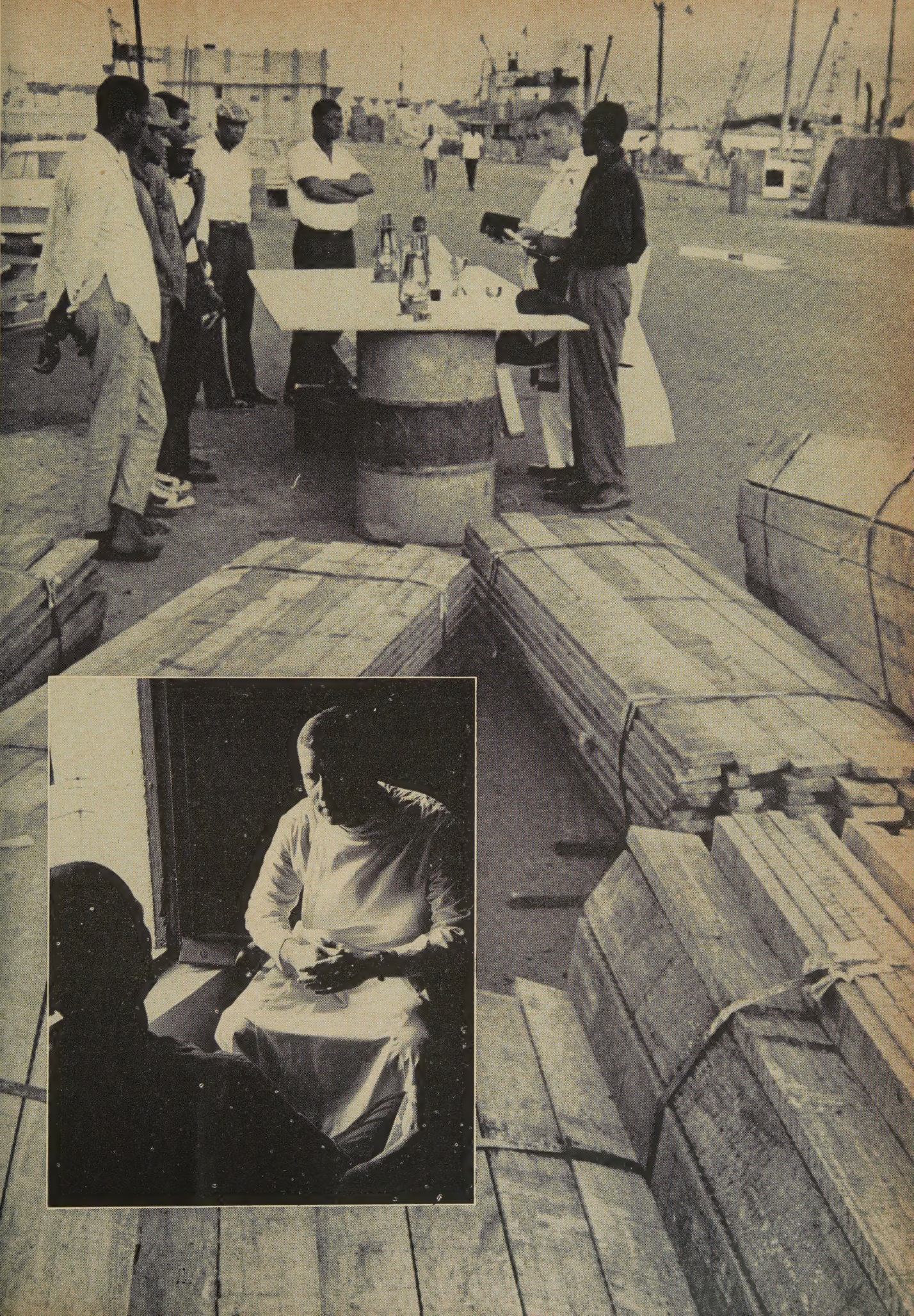
After graduation in 1967 he was in New York for a tour of clinical training at Bellevue Hospital when the letter from Puerto Rico's Bishop Reus came: Come back right away, it said. A seaman's mission is about to start and you're the right man for it.

To Father Sassman the men who follow the sea have a unique profession. They are always in transition away from home.

"There are 3,300 ships that stop in San Juan," he says, "800 Puerto Rican merchant seamen. People have said to me, 'What you call sin, they call fun.' But I say they don't all want to go to Luna Street. . . . Sometimes men get pie-eyed and plastered just because they don't have anything else to do. That's where we come in. . . ."

Right: The Rev. William Sassman, port chaplain, leads evening services on the inter-island sloop dock in old San Juan. **Inset:** He counsels a seaman at Casa Mar Mission which he helped build.

Excerpted from and reprinted with permission of the *San Juan Star* Sunday Magazine.





Don't just agonize, Act

WHETHER you live on the fringes of Harlem or in whitest outer suburbia, you can play a role in helping to solve—in time and with plenty of goodwill and patience on all sides—the terrifying urban crisis. Here are ten briefly-sketched possibilities; there are many more which your own experience, your church group, or, more probably, your teenagers will be able to suggest.

I **Speak up and keep talking.** A lot of white Americans are very gloomy about the urban crisis. They talk themselves into a state of paroxysmal fear. It will help if you can explain that Negroes mostly do not want to commit suicide, which they would be doing if a genuine race war were to come about. Negroes simply want the rights as Americans which your interlocutors already have—that is to say,

toward ending the urban crisis nightmare in America.

ent housing, good schools for the
s, a job that brings in enough to
on, protection instead of suspicion
n the police, and an equal chance
n whites of not getting drafted to go
Vietnam.

f your friends suggest that the Ne-
es they know are not interested in
k, you have to reply that they may
e met the wrong Negroes. You can
that some whites don't like to
k either. If it's the one about all
other minorities that made it with-
special difficulties, remind them
other minorities were not ripped
n their previous cultures without a
your-leave, nor did they start out,
go on for a couple of centuries, as
verless slaves who could be sold
bags of flour.

f the subject of the crisis in
cities and the murders of Martin
her King and Robert F. Kennedy
sn't come up, bring it up. There
be nothing more sinful in these
s than a white dinner party without
mention of America's gravest dis-
e. You owe it to your discipleship
Jesus Christ to get this question
ed about where it is most mis-
terstood; i.e., in the ordinary town
uburb in white America.

Know what you're talking about.
This is hard work. The President's
nmission on Civil Disorders has
duced a 608-page report that rates
priority. The National Council of
urches, 475 Riverside Drive, New
rk, N.Y. 10027 and almost every
omination—including the Episco-
Church, Executive Council, 815
ond Avenue, New York, N.Y.
17—have materials that will give
reading suggestions and help you
anize a church discussion and
on group.

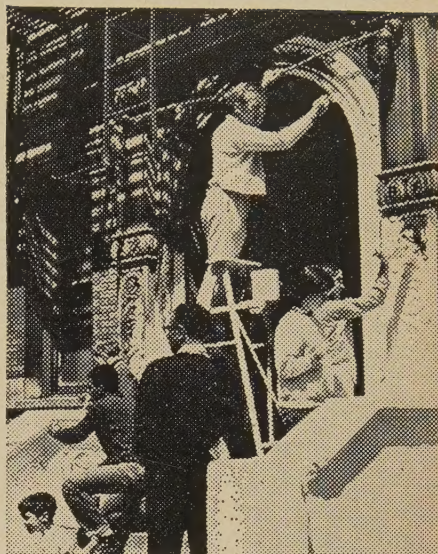
You can look, too, at television
grams and selected movies. When
te people go into black ghettos,
y may see dingy, rather pushed-

together houses, but the things that are
so bad as to make people fight and
burn things down are inside the
houses, not on the outside. Some doc-
umentaries made in the cities show in
aching detail the insides of slum life.
Perhaps you could get some of these
to show at a church family-night sup-
per.

3 Who are your neighbors? If your
community has no Negroes in it, or
very few, find out why. Possibly there
are still restrictive covenants hon-
ored, even though they are illegal. If
you live in a white suburb near a city,
it is likely that the costs of living in
your town are too high for most Ne-
groes. Perhaps lots are zoned too big.

These last problems require work-
ing with (or against) the zoning board
or other government figures. This is
not easy and you can't do it alone, but
sometimes it is possible to convince
white suburbanites, particularly if you
have convinced a goodly number of
church people first. Even if you suc-
ceed with some of these approaches,
you will not, of course, be benefiting
the poor Negro who is currently living
in a slum apartment. Some church
groups have invested in substandard
housing, often with funds available
through the Federal Government,
brought it up to standard or better,
and rented it at compassable levels.

4 Cheese it, the fuzz. Even when we
were children, "Cheese it, the
cops," was a more usual remark than,
"Here comes that friendly policeman."
For people in the situation of present-
day ghetto residents, particularly
young people, the police are a con-
stant threat. It is often true that police-
men assume that a young, dark-
skinned man is up to no good whereas
they expect a young white to be hon-
estly employed. If you can be instru-
mental in getting your police, your



Negro and white citizens join (above and on facing page) to clean up part of 117th Street East in New York's Harlem.

town fathers, and some of the ghetto
residents to discuss frankly how they
regard each other and what they ex-
pect of each other, it may be a begin-
ning.

5 What is a man worth? It is elevat-
ing to mouth high-minded clichés
to the effect that a man is not, after all,
to be judged merely in terms of his job.
In our society, though, he is judged
pretty severely if he has no job at all.
Too many men in the ghettos have no
jobs. Too many men of the ghettos
who do have jobs do not get the train-
ing or, sometimes, the consideration
they need to move on to better ones. If
you have anything to do with the way
a company is run—as executive,
shareholder, or consumer of a prod-
uct—you have an interest in that com-
pany's employment practices. Here is
a way the suburb and the all-white
towns can influence what happens in
the ghettos.

Hand in hand with employment, of
course, runs job training. With auto-
mation and the computer taking over,
people of all races who might have

Don't just agonize, Act

filled unskilled occupations will have to get skills. Up-to-date vocational high schools are rare. The people who can change this situation are school boards and voters—mostly white in most states.

6 Who is learning what? The condition of those schools mostly populated by Negroes ought to be looked into in practically every city and suburb that has Negro residents. Whites should see to it that decayed buildings, double sessions, inadequately prepared teachers stop dragging down the level of schools that Negroes go to. The whites can do it; they mostly run the boards of education.

For too long black children have been portrayed, and have seen themselves, as the descendants of slaves, nothing more. Whites ought to check textbooks in use in their towns to evaluate the sort of portrait of Negroes given therein. "Why, I never knew about Crispus Attucks," fluted an otherwise well-educated television lady the other day. "They didn't teach us about that."

Now blacks are starting to see themselves as the descendants of Africans, which, with the rise of the new African nations, gives them a culture and a history and a pride. Perhaps Swahili isn't as widely spoken as Spanish; but whites should understand that it is, for Negro children, certainly psychologically far more important than Latin.

7 No fun to live in a slum. When children want to play in the suburbs they just go outdoors. In the posher parts of cities there is usually a park handy. But slums are generally close-packed, and slum schoolyards run to concrete. When suburban mothers want to go out, they get a baby-sitter. Slum mothers often can't afford one, which is why you read

about three children burned to death in a slum fire in the absence of their mother.

These considerations suggest a line of action whites who want to do something about the crisis in our cities might follow. In one place, this may mean working for playgrounds. In another, it might mean day-care centers or community recreation facilities. There are volumes of suggested projects in existence—*How Churches Fight Poverty*, a Friendship Press book available through the National Council of Churches, has a listing of sixty.

8 Everything nowadays takes money. Everything the inner cities need—better lighting, better garbage and trash collection, repair of housing, new housing, training for jobs, improved schools starting at an earlier age—takes a great deal of money. This is something Negroes for the most part lack. But the black community will never come to maturity and to a sense of its own identity until it controls the changes that are to be made in its life. Some church groups have already recognized this and are making grants of money to black-controlled groups, to be used as they—and not the grantors—see fit.

This is psychologically a hard thing to do, even as it is difficult to give one's child, say, an automobile, and then refrain from checking the tires or telling the boy how fast you think he should drive. But giving money with no strings attached is one thing, and may in many cases be the only thing, affluent whites can do in these days after the murder of Martin Luther King to help solve the crisis in the cities.

9 Get behind government and push. Most observers seem agreed that the chief muscle behind any ghetto improvement will have to be govern-

ment-supplied. This is why some of the saddest reading in the newspaper lately has been about cuts in inner-city summer poverty-program funds and about job-training programs suspended because the money ran out.

To insist that government must spend more, much more, in the cities is to vote to have your own taxes raised. This is one reason so fearfully little has been accomplished so far, and one reason Negroes have so little confidence that government, left to its own devices, will save the cities. Part of the trigger that sets off riots is the fact that some small improvement in cities generally follows violence. It isn't a question of "rewarding rioters," but rather an illustration of the old saw about "the squeaky wheel that gets the grease." Whites, particularly the wealthy whites of the suburbs, have long spoken in tones more audible to the ears of politicians than the voices of the poor.

10 Keeping the bridges open. It will be tragic if America turns into the kind of two-camp state some are predicting, with contact between blacks and whites only on a negotiating or a confrontation level. Many Negroes and whites are friends, working together, worshipping together, cooperating in community projects, dining, camping, golfing, bowling together. In the days ahead these friendships will become most precious. Sometimes it may be difficult to preserve them in the face of pressures on blacks to engage in nothing but purely black activities, in the face of the dangers and misunderstandings of whites.

Yet these bridges between contending camps must be kept open if America is to come through its ordeal in one piece. Especially must they be kept open in the Church, which by definition, if not in practice, is a community of all people where race does not count.



The Free-Standing Altar

BY JEANNIE WILLIS

THIS Fair Linen is still clean. Would it be okay, Terry, if I left it for one more service?"

"Let me ask *you*. If you were having an important guest for dinner, could you set your table with a cloth that had already been used?"

Terry Harris took the altar cloth

home herself and laundered it in her washing machine.

Mrs. Warren W. Harris, president of the National Association of Diocesan Altar Guilds, represents a new trend in holy housekeeping, separating taboos from traditions. She considers most hand-laundering a taboo, a relic

of days when there was no other way to wash some fourteen feet of linen.

But she values valid traditions, ones with real meaning in the special form of liturgical ministry that altar guilds represent.

THE EPISCOPALIAN called on Mrs. Harris to ask what special needs arose

THE FREE-STANDING ALTAR



When not in use, altar usually has only candles on it, and dust cover over Fair Linen.

when setting up a free-standing altar. She whisked us off to St. Alban's in Clinton, Tennessee, and showed us step by step, pointing out that the differences from the point of view of the Altar Guild were nil. The changes affect the priest, not the appointments.

In the process she specified some all-around do's and don'ts:

DO be sure you have whatever keys you need for sacristy and church.

DO be sure to check sacristy bulletin board for any special instructions from the rector.

DO check with the rector before initiating any new procedures.

DON'T race into the church, scattering belongings every which way.

DON'T wait until you are at the church to begin to think.

That brings us to the prayer of preparation. "Sometimes, if you've mentally inventoried en route to the church, you may get caught up in the action and arrive in the proper state of mind to do your job immediately. In that event, proceed, and say your prayer when you've completed the vesting." (See also page 14.) ◀



Great addition to sacristy where credence preparations are made is drying rack for easier care of glass and crystal.

NEXT MONTH: THE CHALICE



E: Take candles to sacristy; fold dust cover. Like all folding, this is done in "threes." Pick up one end, towards middle of altar. Now fold this fold in half. R RIGHT: Pick up other end and bring to center. F: Straighten and again fold into the center. Complete by placing one "third" over the other. Store in sacristy. Reverse procedure when placing Fair Linen on altar.



Credence: Same size white linen cloth, bread box, lavabo and towel, water and wine cruets; alms basins on shelf below.



3X5's

THE EPISCOPALIAN'S 3 x 5's are bits of useful information which may be clipped, put on file cards, and kept in a standard file box. You will find they add up rapidly to a collection of nice-to-know and/or nice-to-have items. Suggestions are welcomed. Send them to: 3 x 5's, THE EPISCOPALIAN, 1930 Chestnut St., Phila., Pa. 19103

ALTAR: The Communion table. The word "altar" was rejected by sixteenth-century Puritanism, and in 1559 Elizabeth I issued this injunction: "that the Holy Table in every church be decently made and set in the place where the Altar stood." The Book of Common Prayer still uses "Holy Table" and still avoids the word, "altar," although the latter is now common terminology.

Canons up until the seventeenth century assume that the altar was movable. Under Archbishop Laud in the seventeenth century it became policy to fix the altar table against the east wall and enclose it with altar rails.

The legality of stone altars was bitterly debated in the nineteenth century, but their use is now common.

ALMS BASINS: A rubric in the Book of Common Prayer tells us: "Alms for the Poor and other Offerings (earlier Prayer Books used the word, "devotions") of the People, [shall be received] in a decent Basin to be provided by the Parish." Thus the name, Alms Basins, has evolved for the large plates, usually of brass, silver, or wood, in which the offerings are received.

BREADBOX or CIBORIUM: A vessel with a lid to contain the element of bread at the Eucharist. (Note: *ciborium* also refers to a canopy over the altar.)

CHANCEL: Properly, the choir of a parish church, separated from the nave by screens (*cancelli*). Generally used now to refer to the altar area, the sanctuary, from the Communion rails eastward.

CREDENCE or CRE-DENCE TABLE: Small table placed at the south side of the sanctuary near the altar, often fixed as part of the wall structure. On it are placed the elements of bread, wine, and water for the Eucharist. Alms basins are usually placed on a shelf under the credence table.

CRUETS: Small bottles, usually crystal, with stoppers or stopples; one is used for wine and one for water.

FAIR LINEN: Prayer Book term for altar cloths, which were first used in the ninth century. In the form of a "runner," they are normally the width of the top of the altar (*mensa*) and reach within a few inches of the floor on both ends. Complex traditional specifications for "a perfect piece of linen," etc., no longer prevail in some places.

LAVABO: Ritual washing of the fingers by the celebrant of the Holy Communion after the offering of the oblations. Also the bowl used for this purpose. Lavabo towels are small linen towels used by the celebrant for drying his fingers.

MISSAL STAND: Book stand or cushion for the priest's Prayer Book. A *missal*, according to Oxford's *Dictionary of the Christian Church*, is the liturgical book "containing all that is necessary to be sung or said at, with ceremonial directions for," the celebration of Holy Communion.

RETABLE: A structure behind and above an altar which may be either a ledge on which ornaments may be set (*gradine*) or a frame for a decoration behind and above the altar (*reredos*).



LOOKING BEYOND LAMBETH

Five hundred Anglican bishops, meeting in London this Summer, may decide whether Anglicanism will organize or disappear.

"I lamb, thou lambest, he lambeth" is an archaic rundown of a defective English verb, but it fits bishoping as snugly as a mitre. A bishop is a pastor who feedeth his sheep, heareth the happy tinkle of bells as they crop, wieldeth his crook to rescue strays, and in season, presumably, lambeth.

Lambeth season is upon us. If the pun is a clumsy one, it's a sardonic reminder that the whole imagery and—what's more to the point—structure of episcopacy, as the Anglican Communion treasures it, developed in a world different from that of 1968. There are situations, perhaps, in which the shepherd's language still tells.

A bishop, say, in fervid East Africa must be alive still to all sorts of wolves threatening his stragglers. His brother pastor in Tokyo or Detroit may not know a sheep from a goat when he sees one, but still sees himself shepherding; in a Salisbury, in a Birmingham, he guards the one open fold.

Friendly as the metaphors are, in the days when a bishop can hop on a plane from his sheep-run and within twenty-four hours join his 500 fellow-pastors in London, as most Anglican bishops will this July and August, the era of lone shepherding is over. We live, says Marshall McLuhan, in a global village, and bishops will now have to add the cooperative to their tally of sheep-farming metaphors.

So—if in plainer terms—it seems to the Lambeth Conference's Episcopal Secretary, the Rt. Rev. Ralph S. Dean. Since he explained his views nine months or so ago (*THE EPISCOPALIAN*, September, 1967), his opinions of what the Lambeth Conference should produce have hardened a good deal.

He talks of the lack of structure in the Anglican Communion. "How can we ever talk," he asks, "of a Council of Missionary Strategy, when there's no strategist and no

general staff to help plan the strategy?"

This plea gains point against the background of Bishop Dean's present five-year appointment as Executive Officer of the Anglican Communion. At the last Lambeth Conference ten years ago there was no such office. The decision to appoint one arose there.

After the 1963 Toronto Anglican Congress, in a flurry of excitement, the further decision was taken to appoint nine regional officers. For a year or two all seemed fine: the regional officers spent a busy time collecting "laundry lists" of desirable projects to be carried out with money raised under the banner of the Mutual Responsibility and Interdependence program.

Five years after Toronto the impetuosity of those appointments has begun to show. MRI didn't just mean writing letters to Santa Claus. Being the Anglican Communion in the 1960's didn't just mean sharing out the potatoes. The Church had to find out what it was for.

Lambeth is therefore timely. Since 1958 the number of independent Churches within the Anglican Communion has almost doubled, matching the break up of the Empire into

the Commonwealth. A commonwealth needs a certain amount of discreet organizing if it is to mean anything. So does a communion.

Quite realistically Bishop Dean therefore sees his role as being not unlike that of the Head of the Commonwealth Secretariat, Mr. Arnold Smith. Neither man is much in the news. At a casual glance neither appears to do much. Yet their business is to "cause things to happen."

Bishop Dean causes things to happen with the help of one assistant, the Rev. Ernest Jackson, and three girls. His predecessor, the Rt. Rev. Stephen F. Bayne, Jr., on retiring recommended that the Anglican Executive Officer should have two assistants. One came. Bishop Dean is thinking that when this five years is up next year, he will put in for four assistants.

Then there might be two. And two, he reckons, is an absolute minimum—one to be responsible for inter-Anglican affairs and linked with the Lambeth Consultative Body; the other to be responsible for missionary and ecumenical matters and geared into the Advisory Council on Missionary Strategy. If this year's Lambeth Conference cannot create such a structure, Bishop Dean thinks the Anglican Communion will gently fade away into a kind of holy cricketing league.

If on the other hand the outcome of the four-weeks gathering at Lambeth sets an efficient structure in motion to make the Anglican Communion more than a shadow of the Union Jack and the Stars and Stripes, then it will prove itself to have been the most important Conference in the hundred-year-old series.

"I know I am a fall guy," says the Bishop, "but that is the business of anyone who organizes a gathering of this size." He sums up his hopes for Lambeth by saying, "The Magnificat says 'the rich he hath sent empty away. . . .' I hope Lambeth will send



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LOOKING BEYOND LAMBETH

the bishops angry away and determined to act."

All this is to look through Lambeth and beyond with the Bishop's eyes. The 500 members of the Anglican Episcopate who will be converging on London toward the end of July have probably, for the most part so far, not looked beyond the beginning of the Conference. For them its agenda, with Commissions on Faith, Unity, and Mission, all summed up in the general theme, "Renewal of the Church," is probably enough to be thinking about.

Already they have a good deal of homework to do before they convene. For the first time, in addition to preparatory essays, a lot of statistics have been assembled for consideration. Lambeth is to be no general chat. It is to be a detailed examination of things as they are.

On paper the Lambeth plans seem to ignore the world's obvious problems. There is nothing in the agenda specifying poverty, population, black power, apartheid, or Vietnam. "What's the good of us having a mini Uppsala?" asks Bishop Dean, referring to the World Council of Churches' meeting in Sweden just before Lambeth when the world's problems will crowd out the planned program.

Lambeth's business is to look at the Church, look at what God is asking of it now. "You can go to Hell with a full belly," Bishop Dean observed dryly. The Church, in other

words, is not just a social welfare agency.

Yet Lambeth won't be boxed in. The schedule allows for a day and a half of plenary sessions where anyone can bring up anything. So, Mission immediately leads to discussion of all the practical issues of the world; Unity involves consideration of politics; Faith demands that the bishops examine their theology.

"Of course," says Bishop Dean on this last point, "there will be bishops who say, 'John Robinson, Bishop of Woolwich, is bad.' No doubt his writings have done damage to existing Church structures around the world—damage but not harm. The Victorian ecclesiastical machine in Canada, the U.S., Australia, and so on can do with a few dents."

Undoubtedly the tone of Lambeth will be to a great extent set by its Chairman, Dr. Arthur Michael Ramsey, Archbishop of Canterbury. He and Bishop Dean are, in fact, the two men on whom the gathering, in human terms, hangs.

Archbishop Ramsey's increasing stature, primarily as a man of God, but equally as a Christian with a sensitive involvement in the world's agonies, therefore sets a high pitch for the Lambeth Conference. This will be the first Lambeth Conference that Dr. Ramsey has chaired, and it is reasonable to suppose it will be his last. Speculation is already beginning as to who will be his successor, with the thought in the air that for the first time it might not be an English bishop.



The Rt. Rev. Ralph S. Dean, Bishop of Cariboo (Canada), Anglican Executive Officer, and Lambeth Conference Secretary, outside his London office on Chester Street



"Today, a long-awaited announcement from the Vatican!"

How to Keep One-Up Ecumenically

NOT TOO MANY years ago Roman Catholics and Protestants would rather have received information embarrassing to the other side than strike oil in the pastor's garden.

"Aha," the Protestants would say when some evidence of high-handedness on the part of Catholic clergy would come to light, "the usual Popish tyranny!"

"Phooey to you, too," the Catholics would retort when next they snatched

a distinguished convert from the bosom of do-it-yourself heresy.

In an incredibly short time all this has changed. Catholics and Protestants now sit down together and good-humoredly confess their shortcomings. It appears that both sides are well supplied with anecdotal material. In fact, with typical American competitiveness we are now playing the ecumenical

form of "Can You Top This?" The game goes like this:

ROMAN CATHOLIC: You Protestants are lucky. Your clergy are trained to give good sermons. Our Father Brown is a wonderful person, but his sermons are a penance.

PROTESTANT: Good sermons? Good grief! Our minister is so fond of the sound of his voice that he runs on like a tape recorder. You could slice any one of his sermons into pieces and

BY RICHARD FRISBIE

How to Keep One-Up Ecumenically

get enough to last every Sunday for months. It's you Catholics who are lucky. Everything is done for you. We have to hire our own clergy, raise funds, and administer the property.

ROMAN CATHOLIC: But at least you have something to say about how your money is spent. In our last parish the pastor wouldn't spend a penny on repairs until something fell over. When the church roof started to leak he merely moved the baptismal font under the place and blessed the water as it accumulated.

PROTESTANT: But your new church is so beautiful inside. Ours looks like a funeral parlor with a pulpit.

ROMAN CATHOLIC: I'm glad you mentioned the arts. You have a professional minister of music who has trained a splendid choir. Our organist and choir are no closer to finding the lost chord now than they were five years ago.

This is what ecumenical dialogue sounds like. If the Catholics bet on one priest sent to South America to shut him up, the Protestants take the pot with two segregated congregations in the South and a minister fired by his trustees for supporting peace and civil rights.

Several times I have nearly been trounced at this game by Protestants armed with "God is dead" theologians. But so far some Catholic prelate in Italy or South America has always turned up with a statement outrageous enough to give me ammunition for a return volley.

Many of the leaders on both sides who encouraged the ecumenical dialogue hoped that in the process Catholics and Protestants would learn valuable techniques from each other for coping with common problems. In some ways this has worked out. The Methodist Church in South Platte, Nebraska, with uniformed Knights of Columbus directing traffic, set a new record by serving 38,734 chicken dinners in three hours and twelve minutes.

On balance, we all seem to have learned more about what *doesn't* work. In Catholic circles the more enthusiastic liturgists were optimistic

about the results of changing the language of the Mass to the language of the people. At the time an Anglican clergyman advised us not to expect too much. While agreeing that the change was needed, he observed that his church had worshipped in the vernacular for 400 years without moving many mountains.

Catholics concerned about the future of the parochial school system and the apparent ineffectiveness of many Confraternity of Christian Doctrine programs have been eyeing the Protestant Sunday schools. Since they seem to have maintained the vitality of Protestantism in this country generation after generation, they must be doing something right.

TOGETHERNESS

The dangers of making assumptions, no matter how slight, were illustrated in a store not long ago. A 7-year-old came in and asked the grocer for a cardboard box. He went in the back and produced a large potato sack. "I'm sorry, that's all I have right now."

She looked puzzled, then said, "Now how am I ever going to put six puppies in that?"

But the Protestants don't think so. They are criticizing their own Sunday schools as ineffective and irrelevant. The Reverend William A. Morrison, General Secretary of the Board of Christian Education of the United Presbyterian Church, publicly complained that in too many churches the Sunday school is scheduled to conflict with the hour of worship, making school and church "competitors rather than colleagues." He thinks families ought to worship together.

Catholics will recognize this argument as similar to the winning side of the controversy about special children's masses a few years ago.

Protestants sometimes yearn for a little Catholic discipline. I was at an ecumenical meeting one night when clergymen began discussing methods for maintaining church membership in a mobile community where about one-third of the families move every year.

The Protestants compared notes on

such devices as mailings to new residents and doorbell-ringing teams of laymen. Then they turned to a priest and said, "How do the Roman Catholics handle this problem, Father?"

They were stunned when he said his parish did nothing whatever to recruit new families; Catholics moving into a new parish automatically register at the rectory. The ministers could scarcely imagine a congregation into which the replacements fall like manna from heaven.

If Father felt a twinge of temptation to smugness, it soon passed. The next topic was per capita performance at the collection basket, in which Protestants could bury us. (And not in silver.)

I am told also that some Protestants are interested in the Catholic approach to the liturgical cycle. In contrast to the days when the Puritans were so strongly anti-holiday that they would not celebrate Christmas, Protestants have said they see value in relating life to worship day by day.

Meanwhile, back at the chancery office Catholics are quietly dropping holy days. In areas where Catholic children ride the same buses as public school children, the Catholic schools hold class on holy days in order not to disrupt the bus schedule.

Catholic organizations open their offices for business as usual on holy days. "Now that we pay fair salaries, competitive with business generally, we don't have to give our employees holy days off as a fringe benefit," I was told by the head of one large Catholic organization.

Any day I expect to hear about the formation of a group to be called "Protestants and Others United to Keep the Catholics from Going Overboard." A friend of mine has been talking about organizing POUKCGO himself if he has to.

My friend stated his complaint this way: "How can I be a Protestant if I can't tell what I'm protesting against without reading the newspapers every morning to find out what the Catholics are protesting against? Maybe we'll get up some morning and we'll all be protesting about exactly the same things."

WORLDSCENE

Executive Council: Youth, Money, Policy

Membership in the Episcopal Church's Executive Council is diverse. The Council includes a marine biologist from Maine, a university sociology department head, a Florida railroad executive, a female lawyer from the Virgin Islands, a New York bank executive, and a United Nations diplomat from Liberia.

Despite the diversity—or maybe because of it—Council members manage to thrash through to cohesive policies. The May 21-23 meeting of Council accomplished this despite the necessary long, precise, and tiring debate on adopting interim guidelines for Council's restructure. In fact, they even managed to gain a spirit of "community organization."

On the first day of sessions, staff members from the Episcopal Church Center in New York City were invited to Christ Church, Greenwich, Conn., to hear Presiding Bishop John E. Hines speak on Christian faith and the dilemmas of war and to hear four college representatives on youth's involvement in social issues.

"Some of us will have to learn to sit in a different place . . . and try to understand why this is so," Bishop Hines said in expressing his sympathy for the uncertainty of change the staff was facing. His comment had implications for the rest of the Council meeting.

In "learning to sit in a different place," the Council:

- **Approved** 28 General Convention Special Program (GCSP) grants, totalling \$553,457, for such diverse projects as an American Indian Center in Sioux City, Iowa, and day care facilities in Tuscaloosa, Ala.

- Mrs. José Sanchez, a GCSP Screening and Review Committee

member from Los Angeles, urged Council members to visit the projects funded: "Just go in there and find out how we're doing for yourself," she said, "but expect a little 'sensitivity training' along with it."

GCSP also reported that approximately 100 grants have been turned down because they do not meet criteria.

- **Approved a resolution** brought by Council member Charles F. Bound, vice-president of the Morgan Guaranty Trust Company, New York City, to set aside \$1,000,000 to assist, through intermediary agencies, in the development of ghetto business enterprises. He also

reported that approximately \$435,000 has now been invested in ghetto banks, in amounts of \$15,000 each, by the Episcopal Church.

One of the aims of the ghetto investment program will be to make loans for small businesses available at reasonable interest rates. Mr. Bound reported that some Harlem pharmacists had been paying up to 144-percent interest to loan sharks.

- **Adopted a resolution** commending and recommending the Kerner report for study.

- **Accepted the resignation** of Mr. Walker Taylor, Jr., from Council to assume his post as Director of Diocesan Services (*see May issue*), and

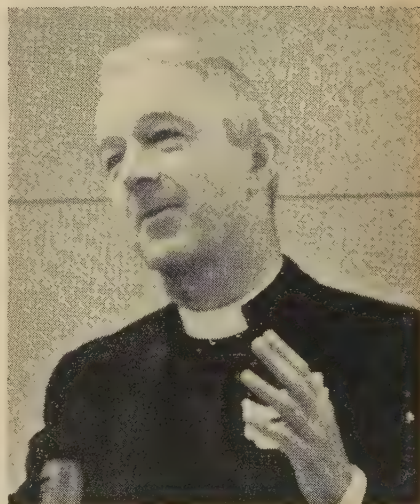
Dean Coburn Resigns to Teach in New York

The Very Rev. John B. Coburn, 53, President of General Convention's House of Deputies, has resigned as Dean of the Episcopal Theological School, Cambridge, Mass., to become a staff member of the Street Academies program sponsored by the Urban League of New York.

ETS dean for 12 years, Dean Coburn will begin in September to teach English to high school dropouts and graduates who want to work toward qualification for college entrance. The Academies are in storefronts and brownstones in Harlem, the Lower East Side, and the Bronx.

With 11 other seminary deans, Dean Coburn recently urged that seminary students serve a "moral equivalent" to the draft rather than receive the exempt IV-D Selective Service classification.

His decision, he said, was prompted by a wish "to practice what I preach." He thinks the Church should "help change men's



hearts so that reconciliation may be effective person to person. . . ."

Dean Coburn, who recently marked the completion of a \$10.3 million fund drive at ETS, has turned down at least three opportunities to become a bishop.

He is married to the former Ruth A. Barnum; they have four children.



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WORLDSCENE

appointed Mr. Vine V. Deloria, Jr., an Indian layman from Denver, to fill the vacancy.

● **Approved the extension** of six Companion Diocese Relationships.

● **Heard the Committee for Women** (formerly General Division of Women's Work) report a grant of \$5,000 to the Poor People's Campaign.

● **Protested the eviction** of Bishop Robert H. Mize, Jr., from the Diocese of Damaraland and Ovambo-land in South Africa. The Republic of South Africa has informed Bishop Mize that he will not be able to return to his diocese when he attends the Lambeth Conference in July.

In a related action, the Council asked for a study of the Church's investment of financial resources in banks and industries doing business in and with the apartheid government of South African nations.

● **Requested the appointment** of from two to four Executive Council members under 25 years old, with voice but no vote.

In a related action, approved Executive Council participation with other Communions in the United Ministries in Higher Education.

● **Heard Mr. John Tillson**, Boston, express his concern about rising fear among both whites and blacks in this country and the dilemma of young men facing the draft. He urged that the Church find a "better effort than either dropping out or rioting."

The Council scheduled discussion, with the participation of young people, for the next meeting on the Vietnam conflict and the moral, economic, and political conditions leading to war.

Words and Works

During the course of discussion about "urban crisis" grants at the May Executive Council meeting, Mr. Charles M. Crump of Memphis, Tenn., said he thought the program needed "dialogue" to change people's hearts.

"Dialogue is fine in the suburbs," Mr. Leon E. Modeste, GSCP director, replied, "but in the ghetto the best dialogue is action. Our actions here are rippling across the country; guys in the streets are talking about us because we're putting our money

and ourselves down where it really counts. We've got the best dialogue you could have."

Dr. Charles V. Willie, Rochester, N.Y., said he thought the problem lies in the fact that "middle-class America believes in words, lower-class America believes in works."

This was aptly demonstrated to him, he said, at Martin Luther King's funeral. Riding in a courtesy car to Morehouse College, Dr. Willie said he and his wife were straining to hear about what was happening on the radio when the cab driver leaned over and turned it off. "He didn't need to listen to the radio," Dr. Willie explained. "He was where the action was. That was the beauty of Dr. King's life. The dimension of his life that appealed to the middle-class was his words, and the dimension for poor people was his action. Words and works have to come together, and that's what we're doing here."

Mrs. Louttit Dies

Amy C. Louttit, wife of the Rt. Rev. Henry I. Louttit, Bishop of South Florida, died April 25 in Orlando, Fla. She had been ill for several years.

In addition to her husband, Mrs. Louttit is survived by two sons and a granddaughter.

Missionary Notes

Going:

● **Dr. K. Chacko John**, for the past two years a Dartmouth College chemistry instructor, has been appointed by the Presiding Bishop as an Episcopal missionary to the Missionary District of Liberia. Dr. John, who will be accompanied by his wife and three children, will serve as a professor of chemistry at Cuttington College. Dr. and Mrs. John came to this country from South India in 1962, where they belonged to the Mar Thoma Church, and have been active in the Episcopal Church since then. At present they have an immigrant visa for the United States and plan to become American citizens.

Coming:

● On furlough until August, the Rev. and Mrs. William J. Skilton

have arrived from the Dominican Republic and can be contacted c/o Padgett's, 1079, Walterboro, S. Car. Mr. Skilton is vicar of a mission in La Romana and director of a kindergarten-through-high school with a total enrollment of 333.

● The Rev. **George Zabriskie**, rector of the Church of the Holy Trinity, Manila, The Philippines, and Mrs. Zabriskie will be on furlough through July 15. They can be reached c/o Day, 274 Old Short Hills Road, Short Hills, N.J.

● After 38 years of missionary service, Miss **Constance Bolderston**, head-mistress of St. Stephen's High School, Manila, The Philippines, has retired. Her new address is: Sherwood, Ore.

Trial Date Set

The Rt. Rev. Joseph S. Minnis, Bishop of Colorado, will go on trial for alleged breach of his ordination vows on Monday, September 23, 1968, at 9:30 A.M. at St. John's Cathedral in Denver, Colo., according to the Rt. Rev. John S. Higgins, Bishop of Rhode Island and presiding judge of the trial court.

The case will be heard before a tribunal of nine bishops. They are, in addition to Bishop Higgins: the Rt. Rev. William R. Moody, Bishop of Lexington, Ky.; the Rt. Rev. Charles L. Street, retired Suffragan Bishop of Chicago; the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan; the Rt. Rev. George W. Barrett, Bishop of Rochester; the Rt. Rev. Oliver J. Hart, retired Bishop of Pennsylvania; the Rt. Rev. Girault M. Jones, Bishop of Louisiana; the Rt. Rev. Philip F. McNairy, Bishop Coadjutor of Minnesota; and the Rt. Rev. Clarence R. Haden, Jr., Bishop of Northern California.

The last three men were elected by the members of the court to replace the Rt. Rev. George M. Murray, Bishop Coadjutor of Alabama; the Rt. Rev. Edward C. Turner, Bishop of Kansas; and the Rt. Rev. Gray Temple, Bishop of South Carolina, who were unable to serve.

The charges against Bishop Minnis were made last Fall by 17 clergymen and laymen from the Diocese of Colorado. A Board of Inquiry was convened and subsequently served



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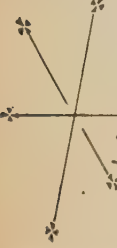
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WORLDSCENE

Bishop Minnis with a presentment,
according to Canon Law (see THE
EPISCOPALIAN, April 1968).

Uppsala Bound

The Rt. Rev. John E. Hines,
Presiding Bishop, heads the 12-
member delegation traveling to Upp-
sala, Sweden, to represent the
Episcopal Church at the World
Council of Churches' Fourth Assem-
bly in July.

► The other 11 delegates are: the
Rt. Rev. J. Brooke Mosley, Dr.
James W. Kennedy, Dr. Arthur A.
Vogel, the Rev. Reynell Parkins, Dr.
Clifford P. Morehouse, Mr. Dupuy
Bateman, Mrs. John Jackson, Mrs.
Wallace Schutt, Mr. David Johnson,
Mr. Gerald A. McWorter, and Mrs.
Muriel Webb.

► The meeting in July marks the
fourth time in 20 years that dele-
gates from all the member Churches
have come together to legislate
policy for the WCC. Many Asian
and African Churches will be repre-
sented for the first time. In its early
years the WCC was predominantly
a European-North American body.
Today it is worldwide.

In addition to the 800 delegates
from 232 member Churches, repre-
senting some 300,000,000 Chris-
tians, 150 youth participants,
advisers who are authorities on the
questions under discussion, and offi-
cial guests will swell the number
present to over 2,000. Episcopalians
included in this group are Dr. Peter
Day and Dr. Cynthia Wedel.

► Sweden was chosen for the meet-
ing to celebrate WCC's twentieth
anniversary by returning to the scene
of one of the earliest ecumenical
gatherings: the 1925 Life and Work
Conference.

Lutherans at Lambeth

Dr. Andre Appel, Lutheran
World Federation general secretary,
announced recently that for the first
time Lutheran observers will be
present at the July 25-August 25
Lambeth Conference in London.
Accepting "with deep gratitude" an
invitation extended by the Arch-
bishop of Canterbury, Dr. Arthur

Michael Ramsey, Dr. Appel ex-
pressed hopes for increased Luther-
an-Anglican understanding and a
"deepening of dialogue."

Poor People's Campaign

Some 3,000 poor people are
now living in Resurrection City
—in West Potomac Park, Wash-
ington, D.C.—to dramatize the
plight of some 35,000,000
Americans who live below the
poverty line; i.e., who earn less
than \$3,113 per year for a fam-
ily of four.

Sponsored by the Southern
Christian Leadership Confer-
ence, the Poor People's Cam-
paign has presented government
officials with a list of needs—for
jobs, better income, better edu-
cation, and better opportunity
for all poor people in the United
States. Resurrection City is in-
tegrated. Leaders explain the
reason for its existence by say-
ing: "Since the poor cannot
afford lobbyists, they must rep-
resent themselves."

Church support of the Cam-
paign has been generous and
continues to be needed. It costs
several thousand dollars each
day to feed those in Resurrec-
tion City, let alone provide for
other basic needs.

The National Council of
Churches has set up an Office of
Liaison for the Poor People's
Campaign, Room 106, 100
Maryland Avenue, N.E., Wash-
ington, D.C. 20002. This office
will provide specific lists of food
and supplies needed and receive
checks, payable to the Southern
Christian Leadership Confer-
ence.

For individual and parish
study of the issues involved in
the Campaign the Liaison Office
offers, at \$4 per 100, the follow-
ing brochures:

*You and the Poor People's
Campaign*

*What Can Churches Do in the
Poor People's Campaign?*

*The Religious Community and
the Poor People's Campaign*

Aggiornamento For Anglicans

The Rt. Rev. G. N. Luxton, Bishop of Huron, Canada, has issued an appeal for Anglican *aggiornamento*—renewal—comparable to the Roman Catholic Church's action.

In an article, "A Blueprint for the Anglican Communion," in the May issue of *Canadian Churchman*, Bishop Luxton urged the 19 autonomous Churches within the Anglican Communion to adopt a unified plan for world mission.

He called on the 500 bishops who will be attending the Lambeth Conference in July to start preparations for a central council. Such a council with a chairman elected for five years and clerical and lay members elected for three years, he believes, could function without seriously affecting the autonomy of the member Churches. It could also, he says, give the Anglican Communion unity, modern research, and efficiency.

In Person

► New York's Mayor John V. Lindsay receives the Bishop's Cross for Distinguished Service at the Diocese of New York's annual convention from Bishop Horace W. B.



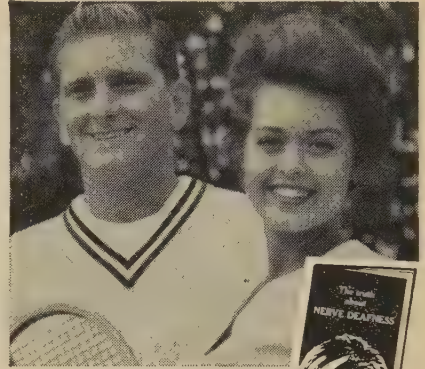
Donegan (right). Mayor Lindsay, a communicant of St. James Church, Manhattan, lauded the clergy who serve in inner-city areas, saying: "I hope the clergy know deep down what it means to workers in the neighborhood to have a man of the cloth—particularly a young one in his shirtsleeves—on the streets."

► Dr. Zachariah K. Matthews, Botswana's Ambassador to the United States and Permanent Representative to the United Nations, died May 11 in Washington, D.C. The 66-year-old lawyer-educator was a

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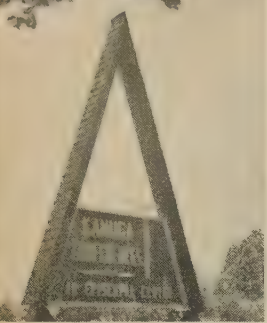
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WORLDSCENE

member of the Church of England and an international ecumenical leader. At the time of his death he had been scheduled to make a major presentation at the forthcoming Assembly of the World Council of Churches in Uppsala, Sweden. Memorial services were held in St. Margaret's Episcopal Church in Washington, D.C., before the body was flown to Botswana for burial.

► **Dr. Guy Emery Shieler**, for more than 45 years controversial editor of the unofficial Episcopal magazine, *The Churchman*, died recently in Arcadia, Cal., at the age of 86.

► After a 34-year career with the Church Pension Fund and 22 years as its president, Mr. **Robert Worthington** has retired. During his presidency Mr. Worthington saw the Fund's assets grow from \$50 million to \$212 million and the annual pension outgo—now over \$6 million—more than quadruple since 1946. He is an active layman, having served in many capacities, from vestryman



Mr. Robert A. Robinson

to General Convention deputy. Mr. **Robert Armstrong Robinson**, former executive vice-president, succeeds Mr. Worthington as president.

► The Rev. Dr. **Franklin Clark Fry**, prominent Lutheran and chairman of the World Council of Churches' Central Committee, died of cancer June 5 in New Rochelle, N.Y., five days after resigning as president of the Lutheran Church in America.

Before he entered the hospital on May 22, Dr. Fry had completed his report to the fourth biennial convention of the Lutheran Church, meeting in June, and was working on his report for the WCC July Assembly in Uppsala, Sweden.



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The Church in Lifeboats

SOME YEARS AGO I attended a church meeting which had a particularly noxious speaker. As I stirred restlessly in my chair, eyeing the exits, a friend sitting next to me whispered, "Did you ever hear the comparison between the Church and Noah's Ark?"

When I answered in the negative he continued: "On the thirtieth day with all those animals Noah said, 'One could not stand the stench in here were it not for the storm outside.'"

A new book, *THE UNDERGROUND CHURCH*, with Malcolm Boyd as editor (Sheed & Ward, \$4.95), reminds us that this metaphor really needs to be updated. Some Christians have found an alternative to either drowning or putting up with the stench. They have, as it were, put off from the Ark in little lifeboats which, while still tied to the mother craft by ropes of inheritance and memory, are nonetheless going ahead of the Ark into the secular flood around us.

These little boats bear various names: Hawthorne House, Emmaus, ALIVE, Conspiracy for Good, Youth Council, Wellsprings, Catholic Laymen's Experimental Organization, the Peace and Freedom Movement, and others.

They are all described in the 246 pages of this book as part of an unformalized "underground"—a reference to the resistance movement of World War II and to the catacombs of the early Christians.

Father Boyd has asked sixteen people to contribute their thoughts, reserving for himself as editor the first and last chapters only. The contributors include Bishop Paul Moore, Jr.; seminary Professor John Pairman Brown; Father James Groppi; Roman Catholic poet Daniel Berrigan—to name but a few.

They are not an organized crew by any means, as the editor himself

points out in his preface. The careful reader will nonetheless be able to distinguish by a thoughtful reading of the various chapters what it is that is driving an increasing number of church members of all denominations to the decision to man the lifeboats of the underground church.

Clearly these "underground" churchmen are motivated by a burning concern for action vis-à-vis the incendiary social problems of our day: war, poverty, and racism. Consequently the chapters of this book deal with these problems as much as they do with the underground church itself. Two chapters on racism—by James Woodruff and Speed Leas—are particularly helpful and memorable.

But the best essay in the book, I think, is John Pairman Brown's, "Toward a United Peace and Freedom Church." He has eloquence and perspective, and he faces up best, I think, of all the contributors to the question that must be asked of the underground church: "*Quo vadis?*" ("Whither goest thou?") Is this movement a leaven in the loaf of the institutional Church, or will it eventually become a separate new church claiming to be old church?

It is a question with consequence for us all—which just about makes this book required reading.

—RICHARD N. BOLLES

The Cowboy As Preacher

Last year in Fort Smith, Arkansas, Herbert Purdum won the Spur Award for MY BROTHER JOHN (Ace Books, 50¢), the Best Western Novel of the year.

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My Brother John is like all formula westerns. Purdum has written into it every cliché known: range war, walk down, paranoid colonel turned cattle baron, the hero-worshipping boy, the exciting marm, the western-hardened woman who can take over with great competence when the husband/father is shot, and the big brother who promises Ma he will look after little brother.

The difference is that little brother, the hero, is a preacher—a circuit rider. John Niles is a hero unknown in westerns because he is a preacher, but he is also known in every western because he has all the standard qualities of every hero. It is true that he does not believe in bloodshed and will not carry a gun, and he won't tolerate cussing; but with just his fists he can fight like hell.

This "man of peace" took on two of the range villains, dropping one with "six smacking hooks" (please note the number). The other, a big man, John merely beat and butted senseless.

In the average formula western the hero, a strong, quiet man with a mys-

terious past, rides into the valley where justice is sorely needed. He rights the wrongs, eliminates the villain, and rides on again into the next valley. The men admire him, the women and children love him, but because he is only a myth hero he cannot settle down; he must continue riding West in search of the grail.

Although Brother John Niles may be the first preacher-hero in westerns the religious motif has for some time been recognized in the western story.

John Wildman in his essay, *Hop-along to Heaven*, vindicated westerns because they portray the eternal goodness of God; they are "basically theological"; they exhibit the "sheer joy of God's splendid universe." According to John Williams, "Beneath the gunplay, the pounding hooves, and the crashing stagecoaches, there is a curious, slow, ritualistic movement that is essentially religious."

As the man says, if you like westerns they are all good, but trying to pick a winner is not easy. *My Brother John* did not win the Spur Award because of the religious motif, but it is possible that *John* received the award because the myth hero has become a preacher.

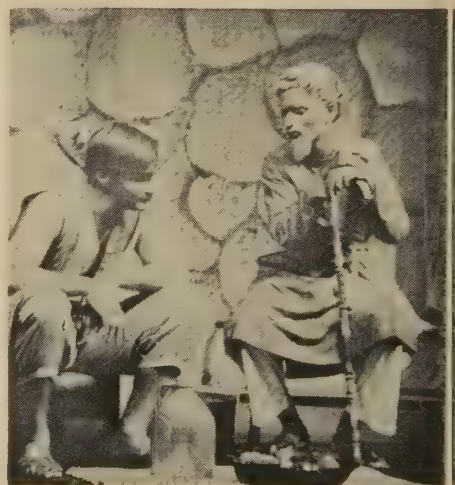
—PHILIP DURHAM

Missionaries in a Barn

Twenty theology students and overseas workers will staff, act in, and direct what is probably the nation's most unusual theatre this Summer on the Hudson river about sixty miles north of New York City. The Barn Playhouse in Stony Point, New York, will present six short plays and one Japanese-made film from July 10-August 18, starting off the first of four bills with *Aria da Capo* by Edna St. Vincent Millay and *The Police* by Slawomir Mrozek.

Sponsored by the Commission on Ecumenical Mission and Relations of the United Presbyterian Church (COEMAR), the project is a professional, ecumenical training exercise for overseas workers using drama in their work, now in its tenth year. Schedules of the full program, details, and reservations may be had by writ-

ing to the Barn Playhouse, Stony Point, New York, or by calling (914) 786-3010.



Two members of the 1967 company of the Barn Theater in *Tobias and the Angel*.

Have and Have Not



Chaplain Young distributes gifts from the U.S.A. to refugees in An Hai Village, Danang, Vietnam.

This column is designed to bring together those who need certain church supplies and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to *The Episcopalian*.

St. Thomas the Apostle Mission, Overland Park, Kans., needs acolyte albs (with or without cowls) in all sizes from 10 up. Larger sizes (18-22) are a most urgent need. If your parish has any to spare, please send to Mrs. George Murphy, 7611 W. 90 Terrace, Overland Park, Kans. 66212.

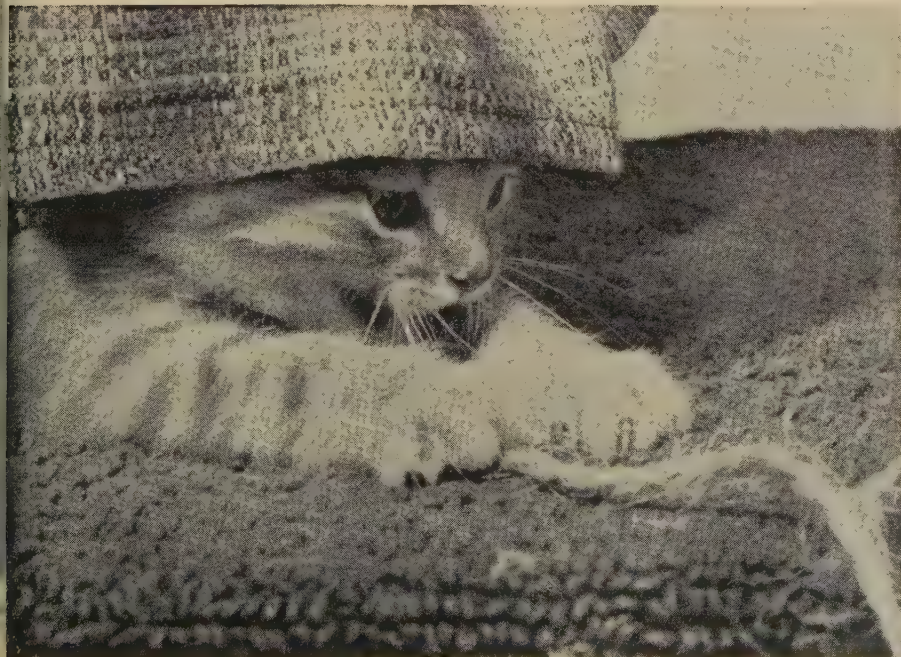
"In the April edition of *THE EPISCOPALIAN* you printed a request from me for

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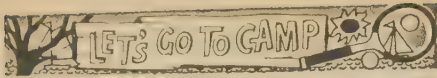
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CALENDAR OF EVENTS

JULY

- 2 (*The Visitation of the Blessed Virgin Mary*)
- 4 INDEPENDENCE DAY
- 4-20 Fourth Assembly, World Council of Churches, Uppsala, Sweden
- 6-13 20th Annual Drama Workshop, Temple Buell College, Denver, Colo. Sponsored by the National Council of Churches and the Christian Society of Drama.
- 7 FOURTH SUNDAY AFTER TRINITY
- 11 (*Benedict of Nursia, Abbot of Monte Cassino, c. 540*)
- 14 FIFTH SUNDAY AFTER TRINITY
- 17 (William White, Bishop of Pennsylvania, 1836)
- 21 SIXTH SUNDAY AFTER TRINITY
- 22 (*St. Mary Magdalene*)
- 24 (Thomas à Kempis, Priest, 1471)
- 25 ST. JAMES THE APOSTLE
- 25-August 25 The Lambeth Conference, Church House, Westminster, London, England
- 26 (The Parents of the Blessed Virgin Mary)
- 27 (William Reed Huntington, Priest, 1909)
- 28 SEVENTH SUNDAY AFTER TRINITY
- 29 (*Saints Mary and Martha of Bethany*)
- 30 (William Wilberforce, 1833)
- 31 (*St. Joseph of Arimathea*)

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KNOW YOUR DIOCESE

The Philippine Episcopal Church is currently organized as a Missionary District of the Episcopal Church in the U.S.A. The 1,152-mile-long district was created in 1901; its first bishop was the Rt. Rev. Charles Henry Brent who is also remembered as a pioneer in the ecumenical movement.

After 330 years of Spanish rule most Filipinos were nominally Roman Catholic. Bishop Brent was determined to carry the Gospel to Filipinos whom the Roman Catholics had designated as "the non-Christian tribes." This meant reaching many different groups, including the Igorot head-hunters and the fierce Muslim Moros. As a result of this mission policy most Episcopalians are now to be found either in the mountains of north Luzon or on the southern islands of Mindanao and the Sulu Archipelago.

On May 1, 1967, the Rt. Rev. Benito C. Cabanban, the first Filipino (an Ilocano) to be elevated to the episcopate in the Anglican Communion, became the fifth missionary bishop. He succeeded the Rt. Rev. Lyman C. Ogilby who resigned to become Bishop Coadjutor of South Dakota.

Bishop Cabanban is assisted by Suffragan Bishop Edward G. Loñgid (an Igorot) who is in charge of the Northern Archdeaconry. The Church includes fifty-one parishes and missions with 60,525 baptized persons (22,536 communicants), served by 100 clergymen and forty-nine lay readers.

The Church's National Council makes policy and shapes internal affairs to form a genuinely unified nation-wide body. This is not done without struggles and tension, because members are widely scattered, and tribal, regional, and family loyalties are powerful forces.

The government of this twenty-year-old republic with a population of more than 35 million cannot meet all its medical and educational needs. The Church has, in cooperation with others and sharing its resources, worked at the basic needs of all Filipinos: education and medical care. The Philippine Episcopal Church has three hospitals—St. Theodore's, Sagada; St. Luke's, Quezon City; and Brent, Zamboanga; and many small clinics.

In the Manila area the Church has established Trinity College, St. Andrew's Theological Seminary, and St. Luke's Hospital School of Nursing. In addition, the Church runs a junior college, eight high schools, and several elementary schools.

The district is a member of the National Council of Churches in the Philippines and the Council of the Church of Southeast Asia. The most significant ecumenical relationship is through the Concordat with the Philippine Independent Church, a 2-million member body which declared itself nationally independent of Rome early in this century. The Concordat, formally recognized by the 1961 General Convention, has meant full communion between Episcopalians and *Independientes*, seminary training at St. Andrew's Theological Seminary for over 20 percent of the P.I.C. clergy, and



joint work in education, clerical and lay training, and college work.

At last February's convocation Bishop Cabanban pointed out that because of Presiding Bishop John E. Hines' call for extensive urban crisis programs in the United States, General Convention was unable to provide the salary of a second suffragan bishop for the Philippines.

Bishop Cabanban asked his fellow Filipino churchmen to respond to the crisis themselves as a challenge and do something positive about it. The Bishop asked the convocation to move toward self-support. He suggested, among other things, that they give top priority for the next five years to the creation of a diocesan endowment fund. Proceeds from the invested money will be used for the work of the Philippine Episcopal Church.

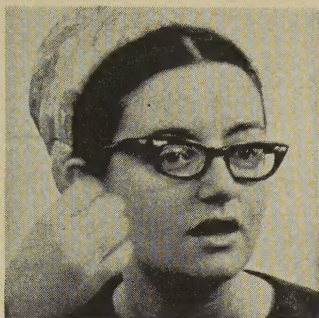


The Rt. Rev. Benito C. Cabanban, Fifth Bishop of the Philippine Episcopal Church, was born in La Union Province, northwest Luzon island, on May 9, 1911, the son of Justo and Felisa Cabanban. He is a graduate of Upi Agricultural High School, Cotabato, in the frontier country of Mindanao island, and St. Andrew's Theological Seminary, Manila.

Ordained to the priesthood in 1949, Bishop Cabanban served at St. Francis Mission, Upi, Cotabato; Holy Trinity Mission, Zamboanga City; and Good Shepherd Mission, Calarian, Zamboanga. The 1966 House of Bishops' meeting in Wheeling, West Virginia, elected him to become Bishop Coadjutor of the Philippines. He was installed as diocesan on May 1, 1967.

Bishop Cabanban is a member of the Working Committee and Executive Committee of the National Council of Churches in the Philippines and has been the Council's chairman. He was a delegate to the East Asia Christian Conference in Bangalore, India, in 1961, representing the Council of the Church of Southeast Asia. The Episcopal Church in the U.S.A. elected him to be a delegate to the 1961 World Council of Churches' Assembly held in New Delhi, India.

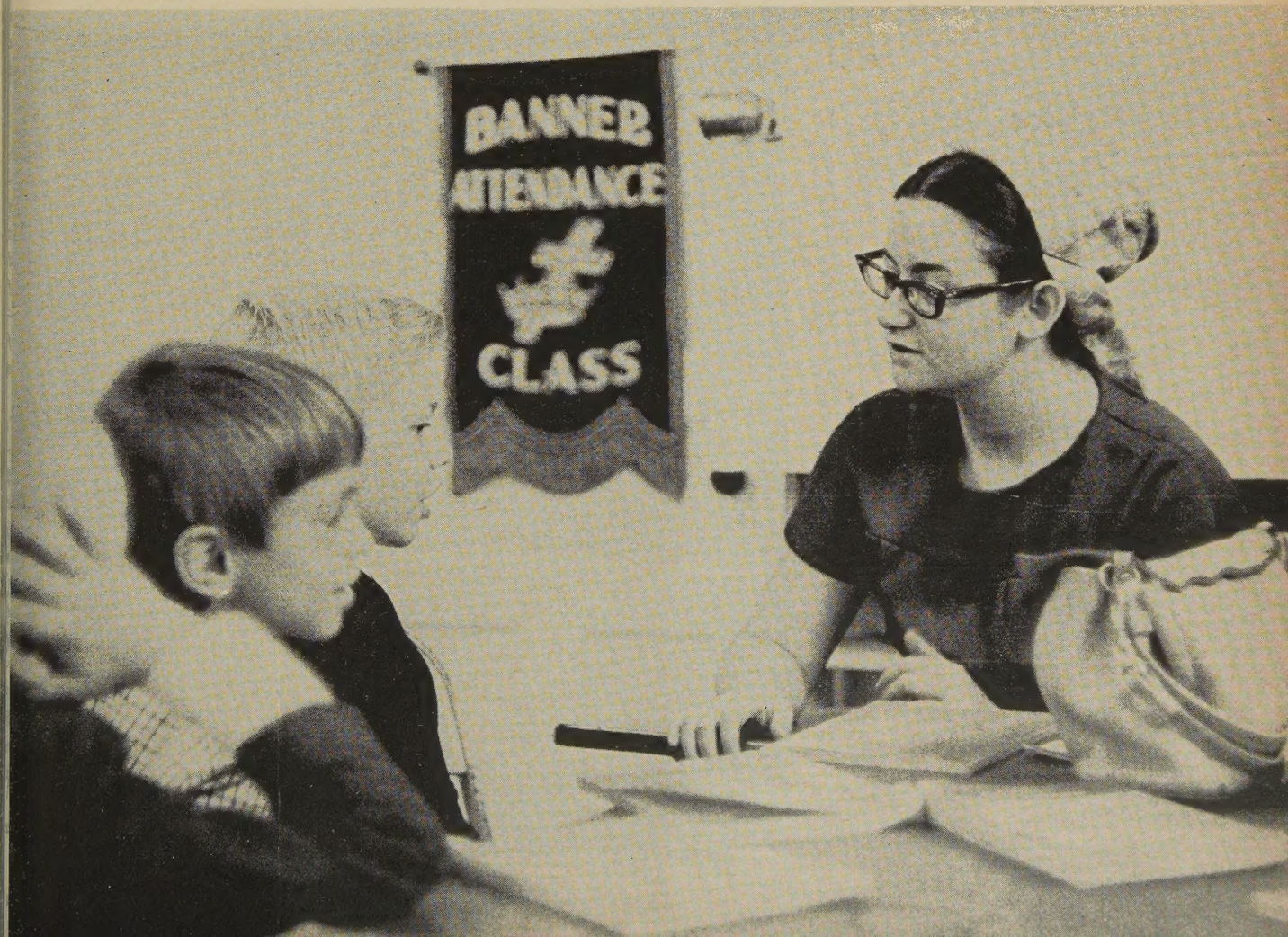
On December 13, 1942, Bishop Cabanban and Serafia Malag were married. They have eight children.



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